

The Excellency of Primitive Government:
IN A
SERMON
PREACH'D
At GUILD-HALL CHAPPEL
AT THE
Election of this present LORD MAYOR.

By HENRY BAGSHAW, D. D.
Chaplain to the Lord Arch-bishop of YORK, and Rector
of St. Botolphs Bishopsgate.

Waterman Mayor.

*Octobr. 26. Die. 1672. Annoque CAROLI Secundi Anglie
Vigesimo quarto.*

It is Order'd by this Court that Dr. Bagshaw be desired to
Print his Sermon which he Preach'd before the Lord
Mayor, and Aldermen, at Guild-Hall-Chappel, on Michael-
mas-Day last, at the Election of Sir ROBERT HANSON
to be Lord Mayor for the Year ensuing. *Wagstaffe.*

LONDON, &

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SE R M O N

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1. The report to the Board of Directors

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Captain ...
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To the Right Honourable
Sir ROBERT HANSON
 LORD MAYOR of the City of LONDON:
 AND THE
 Honourable Court of ALDERMEN.

RIGHT HONOURABLE,

I Have publish'd this ensuing Discourse in obedience to the Order I receiv'd from You. I know I deliver not here my own sense, but that You all joyntly concur in this Testimony, that nothing is so safe as an old Pattern in Rule, nothing so Honourable, as the Name of Righteousness to crown it. Should novelty of Manners and of Discipline get in, States grow loose and unbound: Should Power be reckon'd for true Glory, they quickly become Barbarous; but when Primitive Practice gives the Form, and Religion the Character, then Government appears in all
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THE EPISTLE DEDICATORY.

its Strength and Beauty. This is the Subject I speak to : Yet notwithstanding the truth of it, I may reasonably expect the Censures of corrupt men, who have all the levity of Judgment in devising new Models, and the Vanity of Passion in courting a Great Name: The one serving to unsettle the Subject, and the other to terrify. But I hope an Ancient and Christian City, as this is, will pursue Ancient Examples as their best Guide, and the Fame of Piety as their Noblest reward. That You may Flourish in both is the Earnest Prayer of

Your Honours most Humble Servant,

HENRY BAGSHAW.


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THE
EXCELLENCY
OF
PRIMITIVE GOVERNMENT.

ISAIAH 1. 26.

*And I will restore thy Judges, as at the first,
and thy Counsellours, as at the beginning;
afterwards thou shalt be called the City of
Righteousness, the Faithful City.*

N the foregoing Verse of this Chapter God declares the Mercy he design'd the City *Jerusalem*; which was to sit over it, like a tryer or purifier of Metals, that clen- seth away all the *dross* and corrupt mixtures of their Body. The Fire that should do this upon the *Jews*, was the Fire of Affliction, which naturally is not useful to the Patient, as having nothing else in it but consuming qualities; but God would over-rule them by his Power to reform.

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After he had sufficiently chasten'd his people, the fruit of that Work should be a Universal change: No more of *Tin* or Hypocritical Wickedness in the Land, but *Silver* refin'd, i. e. a heart pure and upright in its Religion. Thus God makes his Judgments serviceable to his Church; and the same Rod, that caused the Wound, to flourish again with blossoms for its healing. But because a Kingdom cannot be long settled in a Religious Course without good Magistrates set over it, who may bind Subjects both by Authority and example; God provides here Governours in my Text to compleat the blessing he promises; which would be otherwise imperfect, and by consequence the Fame of a Reformation very small, were not such powerful Instruments employ'd. These are the right Nursing-Fathers that breed up a Church, and the noblest Heraulds to proclaim it to the World. *And I will restore thy Judges as at the first, &c.* —

I shall not now inquire into the time when this Promise of Gods was fulfill'd; whether presently after the *Babylonish captivity*, under *Zerubbabel*, *Ezra* and *Nebe-miah*; or rather in the days of the Gospel, when pious rulers did præside in the Church; but consider the Words barely in themselves, and so they afford us these Obser-vables:

1. That the Gift of Magistracy is from God.
2. That a People is highly bless'd with that Gift, when Magistrates are restored by him according to a Primitive Pattern — *Judges as at the first, and Counsellors as at the beginning.*
3. That the Natural Issue of a Government thus qualify'd, is the Reputation of Uprightness and truth in all the Members — *Afterwards thou shalt be call'd the City of righteousness, the faithful City.*

I. That the Gift of Magistracy is from God.

There are indeed Powers, that set up themselves, mock Judges that counterfeit a Law, but the true order of *Government* is immediately to be fetch'd from Gods Institution. The first have no other right than what Sin and Satan has; the one being permitted to infect, and the other to vex the World: but the latter peculiarly bears his sovereign character. Therefore to him the *Apostle* refers all the original of worldly rule; and though the Kinds of it in States may be determined by men, yet the thing it self is of a Divine Establishment. That which leads men to joyn in Societies, and appoint Governours, as the links to hold them together, is the very *instinct* of *Natures Law*, which dictates to us all the necessary ways, that conduce to the Peace and Interest of one another. Should we now search for the Author of this *Instinct*, we shall find it to be none else

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else but God himself, who has engrav'd this notion in every mans Soul, whence we ought to conclude, that it is he who works in our Appointment.

How common that stamp and impressi-
on is, may be easily evinc'd from the Practi-
ses of the World; who as they are gene-
rally inclin'd to enter into fellowship, so do
they as generally agree in the manner of
their Union; and that is by setting up
some Coercive Power, to restrain the
wildness of living, which an uncontroll'd
freedom would certainly lead them to.

We can all presently conclude that a
State of *absolute Liberty* is a State of War,
and Unsettlement; every one then provi-
ding for himself, and striving to maintain
his own Interest to the Prejudice of others;
which being a Life of wrong and Violence,
is utterly repugnant to the happiness of our
Beings. And this we all find out by the
force of *Natural Discourse*: Which light
God being the Author of, when we see
Magi-

Magistrates over us for the remedying of those evils, we are not so rightly said to *make*, as to *discover* that Order he has propos'd. In that Universal Judgment we have of its Use, God is the giver of the Sentence; and we ought to refer it to so Universal a Cause.

Besides this that I have said, the very Good we reap from *Magistracy*, does sufficiently show its Original, and that the Institution of it springs from such a God, that tenderly regards our Well-being. Here the Concern of Providence is made known, in thus blessing Mankind, and fixing their Condition: which might be otherwise question'd, should it extend to other Creatures below, in setting a rule to their operations, and leave the noblest without Principles implanted in him for establishing his Peace. But by the benefit of *Dominion* (which redounds to us all) we trace the goodness of the Most High: In that Copy we see lively representations of
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of Himself, and express *characters* of his Mercy. Do we not all allow it to be his Work, when we see contrary *Principles* unite, and harmoniously agree to the Production of things? In the same manner ought we to acknowledge his Hand, when we consider how the contentious natures of men are so far reconcil'd, as to beget *Order* in the World. Behold here the glorious Marks of a Benefactor! who seems to create us anew by conforming us to *rule*, and gives to each all the goods of Mankind by settling a mutual enjoyment. What can more express him in his Power (and that Power mercifully exercis'd) then *humane Government*? For by this the state of things is repair'd, and the very spirits of men at once aw'd and better'd, which are the Proper effects of *Divinity*.

It is a true Title given to *Magistrates* in the *Psalmist*, where God is introduc'd *Psal. 82.* speaking to them after the delivery of their^{6.} Commission, *I have said ye are Gods; for while*

while they are in that station they cease to be common Men, and share in the Authority of their Sovereign; whereby both they are taught to act like Gods, and Subjects to revere them. Should *Magistrates* omit Works of Justice and Mercy, (which justify that high name) they are no more *Gods*, but *Idols*; nay, the worst sort of *Idols*, that being made to represent, do yet foully reproach Divine Power: On the other side should People resist, libel, or abuse them, and so strive to deface the marks of their Greatness, they strike at the Majesty of the Supreme. We may all learn Duty, from considering that God is the Founder of *humane Government*; and therefore the ends of that Foundation ought to be answer'd by a right Influence of the Head, and a due obedience in the parts govern'd. Thus much for the First Observable.

II. That a People is highly bless'd with that Gift, when *Magistrates* are restor'd by him according to a Primitive Pattern —

Judges

Judges as at the first, and Counsellours as at the beginning.

As the Truth of *Religion* is to be found out by examining what was delivered at the beginning ; so is the Excellency of *Government* by the same method to be shown. Errours in *Faith* and defects in *Politiques*, may be both charged with Novelty ; for though they may bear a long Date in the World , yet there is a degenerating in both from first Principles. Such is the corruption of Mans Nature, that by degrees it spoils his private belief and his publick practise. There is now adays another *Spirit* in the World ; than what our Forefathers were guided by ; all our Models are corrupt because our ends are so, whereas the purity of *Government* was at first retain'd. There the Spring ran clear, and had a wholesomeness in its current; which was afterwards lost by being convey'd in a foul channel. Therefore we ought to ask after the old paths, and inquire for the ancient ways to
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walk in, that so the blessing of Magistracy may the more appear. And this will be clear'd by considering

1. The Persons that of old did govern.

2. The Rule they follow'd.

1. The Persons that of old did govern.

When God form'd a *Republick* amongst the *Jews* (where he himself did immediately rule) a *Moses*, a *Joshuah* were his Substitutes; and a *Sanhedrim* of *Elders* with like gifts to assist them. The *Spirit* (where-with they were fill'd) was a *Spirit of Wisdom* to direct, and of *Courage* to execute; the *Fire* that inflam'd them was a *Zeal for Justice*; and the *Principle* of their acting, a *Religious Fear*. These were the *Graces* they then excell'd in; God taking special care that a Frame of his own erecting should have suitable Ministers to keep it. Compare *Jeitro's* counsel to *Moses* (*Ex. 18.*) with that choice of persons God afterwards approv'd; and you will find a right speculation surely ratified by Examples. That vile separation, which

which *Politicians* have made betwixt *Profit* and *Honesty* was not then known; nor a *publick Spirit* counted a Paradox. With them *Duty* and *Interest* were the same; *Truth* set up there for *Art* of *Governing*, and *Conscience* for the *Consellour*. Whatever actions they entred upon, as they were duly weigh'd, so they were vertuously pursued; so that the *Government* of the Subject in their Days, seem'd to be like that of the *Creatures* in *Paradise*, where, He that was vested in the *Dominion*, manifested the highest and most difficult kind of *Innocence*, namely *Integrity of Power*.

If we consult the ancient Histories of the *Heathens* concerning the rise of their famous Cities, such were *Sparta*, *Athens*, and *Rome*; we may perhaps find an appearance of some gifts in the first Rulers of them, viz. a show of *Wisdom* and *Courage* in their proceedings: though (if we narrowly sift the nature of those Qualities) they really miss'd of them; all their *wisdom* being lodged in

the Head of a Serpent that deceives, and their *courage* in the Heart of a Lion that devours. But as for a *Religious Fear*, this was utterly banished from their minds, whence a Conscience of Duty being laid aside, a *Zeal* too for *Justice* was extinguished. Therefore they are upon no account a pattern to a Christian State; since whatever seem'd glorious in their acts, it was but a faint resemblance of good, a colour to disguise a rotten foundation. But from the Jewish Model we may collect all that is fit for us to imitate, wherein those Vertues met, that might either adorn or support the Fabrick. I have hinted here but Four they were endued with; to which all other governing Qualities may be reduced; and without which it is impossible to make a perfect Guide. Let a *Magistrate* lack *Wisdom* in his Rule, and he looks contemptibly; as *Sampson* did to the *Philistims*, when he laid hold upon the *Pillars without Eyes*; let him want *Courage*, and he looks weakly;

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as Government does in *Picture*, where the *Sword is born in vain*; but take once from him the two latter, a *Godly Fear* and a *Zeal for Justice*, then the very Life of his Work, and the Soul of his Office is gone.

Now to reckon up the Follies that abound amongst Men by reason of the *Folly, Cowardise, Irreligion, and Injustice of Superiours*, is but to repeat old Remarques, sadly confirm'd to us by the falls and ruins of many Cities. And the wonder at this is easily remov'd; for where evil accidents are not foreseen, nor for want of Spirit prevented; where Conscience does not bind, nor distributive Justice prevail, there all the Seeds of Weakness are sown, which naturally tends to dissolution. God, who knew well the faults of such a *Ministry*, cull'd and pick'd out at the first right Judges in the State, that so the Settlement of his People might be secur'd; which is a Lesson to other States (when allow'd by their Prince the choice of their *Magistrate*) to do likewise.

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2. The Rule they follow'd. And that was the *Statutes and Ordinances* of the Most High. *Moses* gives this account of himself, *Exod.* 18. 6. *When the people have a matter they come unto me; and I judge between one and another, and I make them to know the Statutes of God and his Laws.* And it was Gods special command to *Jeshuab*, 1 *Josh.* 8. *The Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe the Statutes of God and his Laws.*

It is true, the *Judicial Law* God gave the *Jews* in order to their *Government* does not now bind *Christians*; it being appointed by him no longer to last, than their *State* did, to which those *Constitutions* were attemper'd; but with that *State* their *Laws* were dissolv'd, and as at the rending of the *Veyl* of the *Temple* their *Ceremonies* had a period, so had their *Judgments* too at the destruction of their *City*. Those *Rules* they generally receiv'd for determining their matters

matters of Right and Property were merely *positive*; and being so, could oblige only those to whom they were made; whence they ceasing to be a People, the Force of their Policy likewise failed; nor could any *Ordinance* of theirs extend to the World; but by another passport of Commendation, which *equity* might give it. Therefore Christian States have constantly assum'd the liberty of governing the Subject their own way, according to the difference of persons, places, and times; and by reason of the variety of Circumstances which attend every action, have fram'd to themselves several Methods of ending their Controversies.

However *Magistrates* still ought to have Scripture for their Guide as well as the *Jews* had, though not in such particular cases; and from their example are they instructed to have recourse to the rule, which is so beneficial to its followers. And the advantages a *Governour* reaps by it are these Two:

I. In:

1. In that he learns thence the whole compass of his Duty.

2. He is thereby prepar'd to execute it from a right Principle.

1. In that he learns thence the whole compass of his Duty. Mans Law is very narrow, but Gods is *exceeding broad*; for it meets with all sinful enormities. Nothing there escapes that deserves punishment, nor is left out that may plead a reward. All kind of Sin, and all kind of Vertue is there reveal'd, which the Tables and Books of the old *Heatbens* (put all together) do but lamely discover to us: and the ground of that imperfection of theirs is plain, because *Reason* it self was weak and dim-sighted, when it dictated to them those Rules; whence their *Government* miserably failed in those two great Hinges, upon which it turn'd, the Service of God and their Neighbour. Should any doubt of this Truth, let him survey all their Laws for Divine Worship; and he will find them to be

be (like their *Idols* and *Sacrifices*) gross and impure; let him examine their Civil constitutions, and he will discover the poor Fetters and Chains, which *Justice* was bound in; *Mercy* having no *Votaries*, though a *Temple* to her were *Consecrated*.

But from Gods Law a *Magistrate* knows all that perfectly belongs to his work; how in regard of that God, he is oblig'd to vindicate the Unity of his Essence by a singleness of Worship, the Majesty of his Name with the Reverence of an Oath, and the Holiness of his Sabbaths with a distinction of Duty; in regard of Man he is bound to prop up the Authority of his Prince, to suppress Lust, Lying, Fraud, Extortion; and all manner of Injustice in a People. Neither is he only taught thence to root out evil from amongst Men, but to be their *Minister* for good: to put on *Righteousness* as a robe, and *Judgment* as a *Diadem*; to lead the blind and support the lame; i. e. to assist Weak ones in their Just Causes, that would be

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otherwise overborn. In a word, to mix Mercy with his Justice in all his management of affairs. For the end of *Government* (which this Rule leads us to) is not Wrong nor Violence, but Protection.

2. He is thereby prepared to execute it from a right Principle.

The old *Judges and Counsellors* by consulting Gods Law had *Religion* instill'd into their Souls; which most powerfully works where it comes. *Honour* may enoble a Magistrates Acts, and like a *blazing Light*, give a Lustre to his Station; but Religion (that *burns inward*) reforms his Will and Affections in doing them. This directs him not only to the Worlds Eye, but has a quickning Vertue in secret, spurring him up to works of Justice and Mercy, when no outward consideration can move him to them; so that he is always ready in his Office, which is *tim'd* by others to renown. Those plausible reasons many make choice of for Judging their Brethren, show they love

love not to be *Magistrates*, but to be *known*; whereas a Religious Superiour takes in any time for his Exercise, as he does all kind of Persons for his Cognizance. With him nothing is of force to divert him from, nor to byass him in the Employment. Every where his *Government* extends; for that Conscience, which rules in him (being an Universal Principle) will be sure to evidence it self in its Effects. For this cause *Wisdom* is brought in by *Salomon* emphatically delivering this Truth, *Prov. 8. 20. I lead in the way of Righteousness, in the midst of the paths of Judgment*: which imports this, that *Religion* and *Justice* are naturally united, and altogether inseparable in their union; none being *just*, but out of a *religious principle*; as none are *religious*, but by a proof of *just* doings. Great cause then is there for studying the Rule, wherein the Truth of *Religion* is contain'd.

You see what Fruits that Study is Crown'd with, and how *Magistrates* at first

abounded in them. Would you be eminent in your Places, and give your Fame a wide Country to travel in? Let the Virtues of *Antiquity* be transcribed. I know the world is generally apt to cry up *Antiquity*; but what does it there chiefly propound for its imitation, except the Habits and Garbs, or rather the Errours and Faults of it? which is like the madness of that *Pilgrim*, who pays his Devotion to an old *Monument*, not for the *Famous* acts it represents, but for the *Rubbish* that lies there. Now those that rightly follow the *Ancients*, do doubly honour the State they live in; for they bring upon the stage their Forefathers Glory and their own. I proceed now to the last head of my Discourse; which is this,

3. That the Natural Issue of a Government thus qualify'd is the Reputation of Uprightness, and Truth in all the Members — *Afterwards thou shalt be call'd the City of Righteousness, the Faithful City.*

These two words, *Righteous* and *Faithful*

ful comprehend in them all the Duties of both Tables; for they imply *Faithfulness* to God, and *Righteousness* towards men; so that when a City is Dignifi'd with them, it has all the Praise that *Religion* may challenge.

In the management of this Point I shall do two things.

1. Show the Vertue of Good Magistrates in deriving the *fame of religion* to that *City* where they are planted.
2. Discover the Nobleness of that Character to be call'd the *Righteous and Faithful City*.

In Show the Vertue of Good Magistrates, &c. — What Influence the *Natural* head has upon the body in deriving to all parts thereof sense and motion, that the *Civil* has upon its members: The good *spirits*, that are convey'd thence, give a vigour to the whole. One great reason why *Christs doctrine* was so low at the first publishing of it to the world, was because the *Rulers beleeu'd*

not in him; whence the Vulgar were taught to despise it; who slavishly depend upon their Rulers Sense, and bind to the same Chair a Religious Faith and a Civil Obedience. It is true, Religion has powerful charms of its own to perswade; but though the Principles of it be lovely and beautiful in themselves, yet they need a setting off by an eminent Example. The Multitude inquires not into the nature of the Coyn, but what is the Princes Superscription; it regards not the Intrinsic Worth of a Jewel, but the Nobleness of the Hand that wears it. Should that be wanting, all the Rays it casts, are dim; and Night seems to cover its Brightness. Now whenever Rulers embrace the Faith, they lay all their Ensins of Dignity upon it; they set it with Joseph in the Royal Chariot, whereby it is commended to a People. With that sight, their Curiosity is rais'd to examine the Grounds; but without much search, they yield to the Motives, because Piety strikes them

them with a *double Light*, and so takes off all pretence of *resistance*.

Thus the *Manners* of Inferiours are form'd; and the general Art of Subjects Living in the world, is (what *Aristotle* defines *Poesie* to be) an *Art of Imitation*; where something without is figur'd to them to follow. And you all know the great Object, propos'd to every ones observation, is the *Chief Magistrate*; who by reason of the *Eminency* of his Place, and the *Honourable Stamp* that is put on him, commands every ones regard; whence they readily copy out the Goodness of his Actions. If Men be not inwardly alter'd or chang'd, yet to appearance they will be so; for the *Sword* that he has, takes an Edge from his *Life*; and it is an Edge of that Sharpness, that it will surely prevail to cut off *Scandal*, though it cannot kill *Hypocrisie*. The *Stench* of the *Carkase* will be certainly remov'd, though the *Whited Sepulchre* continue.

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It is the nature of *Vertue*, to check and awe the Spirits of those, that are most viciously inclin'd ; but then it effectually pierces when it comes arm'd with *Authority* to govern them. That *inward reverence* it naturally creates , proves now a *Law* to mens passions ; and curbs the effects of them with the *Scepter* of Rule. Who can chuse under such a State, but seek the Fame of Well-doing ; when both *Reason and Fear* joyn their forces to bind him ? It were easie for me to produce instances in those *Godly Magistrates* of the *Jewish Church* ; from whom the Church gain'd a Name, and Religion a Power to oblige. Then was the Temple it self judg'd Sacred, and every Sacrifice had its value ; then the whole Service of God flourished, because the Magistrate upheld it with his Devotion. Such is the Force of a Law-giver, when he makes those Laws, he enjoyns, as so many Axioms proceeding out of his own deeds.

But on the contrary, a *wicked Government* brands

brands his Seat with Infamy, letting loose by his example the Vices of other Men: which, gathering their strength from Natural corruption, are hardly stopt; but then they easily flow forth, when they can borrow from *Dignity* a colour for *Shame*. We read *Eli's* Sons for miscarriages in the Priesthood made the People to abhor the Offering of the Lord, 1 *Sam.* 2. 17. Certainly no less do Governours in their station vilify Gods Worship, when profaneness by their practise is indulg'd. For *stains*, in the *Robe*, seem *Graces* to sinners; and Vice loses with them the deformity of its *shape*, when it takes *Greatness* to cloath it. Therefore you are bound both now and at all times to be heedful in your choice, where the credit of Religion is concern'd. I proceed to discover;

II. The Nobleness of that Character to be call'd *the Righteous and Faithful City* —

All sorts of People in the world are ambitious of a *Name*, as a refreshing Shadow; which adds to the Pleasure of their beings;

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but

but most are ignorant wherein the excellency of it consists. Some place it in greatness of *Wealth*, others in power of *Arms*, a third in the force of *Eloquence*, that commands both; but the bright name of *Religion* is utterly ras'd out by them, as if it were fitter to be fix'd upon the Walls of a *Chyffer*, than a *City*. But to evidence the grossness of this their mistake, consider with me these two particulars:

1. The Advantage which the Name of Religion carries in itself.
2. How it excels all other Names by a comparison.

I. As to the Advantage of the Name; This will appear, if we regard it as mans greatest *Ornament*, and his best *Shield*: his greatest *Ornament*; for it sets out the highest perfection of his Nature: his best *Shield*; for it contains in it a God to defend him. None can deny the first of these, that will allow Reason to be mans *Form*, and the top of that reason the *Worship* of a *Divinity*.

nity. The name then that imports this, must needs be most honourable to a People. What can more grace us, than to be crown'd with the Praise of Intellectual beings, and bearing the stamp of a *Sovereign* mind? Does not the Pride of our Natures lye here? And is it not the Fame of Religion that speaks it? Where shall Honour have place, if the ground of all Honour be excluded?

Of all Priviledges we would aspire to, these *Two* are the greatest, an *Understanding enlarg'd*, and a *Will Sanctified*. By the one we come to *conceive* the best object, by the other to *resemble* Him. And both these Religion bestows; for it begets in us a *Knowledge* of our God, and a *likeness* to him: which whoever reflects on, will be forc'd to admire the Beauty of its appearance, and learn to despise all lower accomplishments, as a mean *dress*, that serves not so much to *show*, as *disguise* the Wearers. Here we are properly seen as *Men*, and proclaim to the

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world the true birth of our Souls, which though they be Heavenly Sparks, yet afford no *Light*, till they are *blown* to a *Flame* from a *Religious* exercise. These things consider'd, how can we chuse but engage in that course, where as our operations are at their *Height*, so they are in their *Brightness* represented to the world!

But it may be an *Ornament*, yet defenceless; therefore the *Name* of Religion has that farther excellency of a *Shield* to protect those it adorns. A City (thus renown'd) mates its enemies with fear: the very sound of its God, conquers: It is like that imagin'd Noise of Horses and Chariots wherewith an Host of the Syrians was discomfited. So subject are men to the Impressions of a Deity, that a Nation becomes terrible, when once thought by that Deity to be loved. In this case every Priest is reckon'd a Souldier, and every Temple counted to be built a Citadel for War; whence though real Aids and Strengths may be wanting, yet they are abun-

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abundantly supply'd by an Adversaries apprehension. Even the *Heathens* rely'd upon this; and those Cities of theirs, that more peculiarly served their Gods, fear'd not any Enemies would assault them; because they knew the *Reverence* of opinion was a sufficient *guard* to defend. How much more would a *known* Truth of Worship, secure men from the hostility of others, who being convinc'd of the sinfulness of the Act, together with the Majesty of the Avenger, must needs tremble at the Crime! You see the Advantage of the Name in it self. Consider

II. How it excels all other *Names* by a comparison.

The great Renown most Cities have purchas'd in the world is either for *Arts*, for *Riches*, or the *warlike Valour* of the Inhabitants; but all this is nothing answerable to that esteem gain'd by *Religion*.

I confess *Arts* have an Intrinsick worth; but then they are not useful to another World; and some here, though they may improve the

the Understanding, yet they do not perfect the Will: therefore *Fame* mounts but little, when born upon the *Wings* of them. But as for *riches*, they have no worth at all; it is the Opinion of Men gives them their value; and besides, their Tyrannical nature is, to vex and oppress their own Masters: therefore *Fame* here creeps on the Ground, not being able to get upward by reason of the *Weight* of its burden. Lastly for *warlike Valour*: It is indeed helpful to a State, and conduces not only to the defence, but to the enlargement of a Dominion; yet withal, it generally lyes in a *Brutish* force, and is many times employ'd in that sad Work of ruining Kingdoms, and planting a *Wilderness* in their Cities; whence, if the *Fame* of such acts flies, it leaves so *bloody* a track in the flight, that it *stains* the *Glory*. All these (I have mentioned) do not reach humane Excellency, nor come up to that perfection we desire.

But

But Religion is useful to another World ; being the ready way to it ; by perfecting our Wills, as well as enlarging our Understandings : It has all worth in it, that so excellent an object, as God can bestow ; in regard of Mankind it is Beneficial, a true servant to our Peace and Interest, quenching all those Heats and Passions that disturb it. To conclude, it is every way lovely, whether you regard its good here, or its reward hereafter. Therefore the Fame of such works is in its flight High and Clear, like that Heaven whither they tend. V Why should we not then stir up our Ambition to pursue it, and leave our quest of any other renown, that is so low and sinking ? V Will the Reputation of Arts, Riches, or Valour, stick to us at the Day when a proof of their help is expected ? Behold ! they treacherously leave us in our needs : whereas the Good Name of a Christian stands close by Us at the Hour of Death to sweeten the Pangs, and remains after Death to embalm Us.

I.

I shall shut up all in one word of Application.

One great Business of this Day, and the design of this Assembly, is the Election of your chief Magistrate; a Work highly Useful to the Church, as it is Serviceable to the State: Therefore a good Choice may Consecrate the Day, when a bad one Profanes it. The Pattern of Government I have already propos'd; the Vertue of it I have shown, and what Honour attends a People thus Govern'd: Upon You all these depend, and in You rests the perfecting of Your City. Then will Your Walls surely stand, and in their full Beauty be preserv'd, when You constantly Elect Men to defend, and Christians to bless them. Alas! what does all the pomp of Power signify, or the Stock of Your Riches without Rule? Is not that River You trade by, an emblem of their Vanity? which flows in a full Tide, when it conveys Your Wealth, and ebbs again, to mind You of the

the shortness of its stay. But where Good Rulers are settled, there Greatness is fix'd, and Fame too, with all the advantages that follow it.

This City, I now speak to, may deservedly be compar'd to the Greatest Cities in the World, whether we regard the Nobleness of the Works, or the Strength of the Inhabitants : Men fit to *buy* Kingdoms, nay, (which is greater) to *Conquer* them : Your Magistrates also have of late Years excell'd in the *Order, Wisdom, and Loyalty* of their Rule ; nothing remains, but a continuance of that Exercise, and a farther advancing of Gods Church, by suppressing Vice in the Subject. The *buildings* of Your Walls are quickly dispatch'd ; but here the *Building* must be always carry'd on ; nor can it ever be thought finishable, while corruption prevails. Oh let no tumults be heard in that work, nor Innocent blood seen, to make Your mortar ill-temper'd ; let the Voice of Peace be heard in

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Your Streets, and of Justice in Your Assemblies; let Gods Church and Truths be upheld, and Debauchery kept from mocking Your Sabbaths; in a word, make good Your *City Armes* in the strictness of a Christian Profession with *Loyalty* joyn'd. Upon both accounts, a Good *Magistrate* is necessary for maintaining Faith and Obedience in the multitude, to which they are led not so much by standing Laws, as by Life and Practice. From such a one they easily learn, whatever is praise-worthy; and dutifully regard every Order he sets up, as an *Image* of that Vertue He exercises; but should his manners fail, should he cast off Conscience and turn wicked, all his Orders, though never so good, will (like Bodies upon Gibbets) be contemnd. Judge You what will follow that contempt; Evils so sharp and pressing, that the late Calamities (if compar'd to them) are but little *Essays* of Judgment. The Plague and Fire, You have endur'd.

endur'd are nothing so destructive, as a *bad Government*; for this is a *Plague* of a strange Taint, that seizes the Soul, and a *Fire* of an operation as strange, where the *gold* only waists, and the *dross* encreases. Oh! how would this City be lifted up, did both Magistrate and People unite in the Building! Can ever Your *breaches* be fill'd but by a *leading* hand, or Your *ruins* heal'd without good *Architects* to cure them? Still (Right Honourable) will this City lye desolate, if Sin be not remov'd by the Authority of Examples. By them must Your Greatness be confirm'd, who can add to your Glory, what will defend Your Glory? The title of a *Righteous and Faithful City*. —

Now to God the Father, to God the Son, and to God the Holy-Ghost be ascrib'd, &c. —

FINIS.